113, 252, 291, 311, 361, 411, 622

Miao AE5

[For information on the settlement patterns, material culture, social organization, and subsistence technics of the Hainan Miao, see 2: Wu AE2 Hainan, category 116, pp. 242-244.]

/41 cont'd/

554 of class antithesis, such as that of slaves versus masters, or serfs or tenant farmers versus landlords, which is the product of differences between the rich and the poor, does not appear among them. Every person, every family is a worker. There is no slavery but [567] only mutual assistance. The term "the poor and the poorer" /formulated by Dr. Sun Yat-sen/ is the most fitting phrase to be used in describing the Miao.

/42/ Chapter V. Daily Life

1. Diet

511 The life of the Miao people is very hard; they do not have
262 enough food. This hardship has created among them the habits of frugality. Except during feasts or festivals when they eat white, polished rice, they ordinarily eat rice gruel or other mixed grains three times a day. Ordinarily they do not have meat (except when they have good luck in hunting), and vegetables are also rare with the exception of some wild plants which they occasionally pick for [263] cooking. Salt, therefore, is usually used for a condiment while eating rice.

[527] It is only during feasts that they slaughter a cow or a pig and
262 have a lot to drink. The Miao do not know how to season, and
252 their cooking is difficult for an outside to eat. When they are entertaining guests, they usually cook the rice in a very special way. They put polished rice into a big pot. When it is half cooked, the rice is removed from the pot and dumped into a wooden cask, which is put back into the same pot and steamed with the half cooked rice in it. The wooden cask is about three ch'ih, or Chi- [418] nese feet, and is round. The bottom is pierced with small holes. When the water is boiling, the steam penetrates into the cask through the small holes, and the rice in the barrel is gradually cooked. It is said that this steamed rice is very delicious, but unfortunately we did not have the opportunity to taste it.

/61 cont./

245 year and then transplanted, or the seeds are planted directly. The trees are planted from seven to eight ch'ih apart; if they are too close it is injurious to their growth. Although both spring and winter are suitable for planting the tung tree, winter is preferred. The newly reclaimed mountain land 243 still can be also planted with mixed cereals before the tung 245 trees have grown to any great height, for the tung tree planted the previous winter already has sprouts aboveground in the spring, and at weeding time injury to the tung reeds in the ground can be avoided. After two or three years the tung grove cannot be used to grow any more mixed cereals, and has to be weeded constantly in order to facilitate their growth. Otherwise they are liable to die. After four years the trees 245 gradually begin to produce seeds, increasing year by year; and after six or seven years all of them are producing. They blossom in the third month of the year, and harvesting is done [805] in the eighth or ninth month, after the "Cold Dew /a solar [482] term from October 8-22/." At harvest time the Miao go in groups up the mountain to pick the tung seeds. Men balance bamboo baskets on their shoulders, and the women carry them on their backs. /Illustrations 32-35 on pp. 62-65/ /66/ If the tree is high they hit the branches with long bamboo poles to make the seeds fall down and then pick them up. If the [412] tree is short, they use iron hooks to get them. When the baskets are full they put them into baskets and carry them home. They put the seeds under the eaves or any damp place [258] to enable them to absorb moisture. After a month or two the [439] outside of the seeds become black, and then they flay the seeds, which are sold for the extraction of oil. The hulls are [252] burned into ashes, which can be used in place of soda.

The planting of the tea plant is comparatively easier than that of the tung tree, except that while the tea plant is still a seedling it is necessary to stick pine branches on the sides to shade it from the sun. Otherwise the seedlings are liable to be killed by the sun. Or one can delay the weeding of the field for six or seven months so that the various weeds can

[text continues on p95]

/72 cont./

439 much confusion at times. Later the Chinese were officially prohibited from entering Miao villages to trade, but certain places were designated for sitting up markets, to be used once [443] every five days, six times a month. The best-known markets among the Miao are the Te-sheng-ying, Kan-tzu-p'ing, Ya-pao-chai, Ya-la-ying, and Hsin-chai (Illus. 40) of Feng-huang; the Ta-hsin-chai of Kan-ch'eng; and the Wei-ch'eng, Lung-t'an, and Ma-li-ch'ang of Yung-sui. The important articles of trade are salt, cloth, animals, /Illus. 39, p. 73/ /74/ /Illus. 40 appears here/ and grains. Formerly, in trade between 439 the Chinese and the Miao four small bowls were equal to one 804 sheng. For cloth one measure between two hands was con- 435 sidered four ch'ih. The price of cattle and horses are set by the number of fists, regardless of age. The method of measurement by fist is like this. They take a bamboo splint and wind it around the fore ribs of the cow to set its girth, and then they measure the bamboo splint with their fists. A water buffalo which measures 16 fists is big, and a common yellow cow which measures 13 fists is large. The operation is called "fisting a cow." In the case of horses age does come into consideration. They measure a horse from the ground to the saddle place by comparing it with a wooden rod. A 13-fist high one is big. A horse with few teeth but of many fists fetches a higher price, and the reverse fetches a lower price. This operation is called "comparing horses." (1) In recent

1. Miao Fang-pei Lan,
Vol. 8. "Feng-su K'ao."

[177] times, in the sale of rice, cloth, and other articles, they have adopted the Chinese standards of weight and measurement, but "fisting cows" and "comparing horses" are sometimes still done.

264 Food. — The Miao usually eat two meals a day, but in spring and summer they eat three meals. The staples are 262 maize, kaoliang, rice, sweet potatoes, and kidney beans. There are two ways of eating maize: grinding it with water

252 [text continues on p. 106]

/74/

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Illus. 40. Hsin-chai Market, Feng-huang.

252 into damp meal, pressing it against the edges of a pan, and baking it into a crust /pa-pa/; or grinding it into dry meal and cooking it with rice. There are two kinds of glutinous kaoliang, chan and no. The chan kaoliang is cooked mixed [273] with rice or made into pa-pa. It is also used to make wine. The no kaoliang is not produced in great quantity each year, and is largely used for making wine. There are also these two kinds of rice. There are few inundated rice fields in the Miao area, hence the output of rice is not large. It is large- [439] ly sold to the Chinese, and the Miao themselves consume [262] only a comparatively small quantity. Sweet potatoes are steamed, or shredded first and cooked with rice. Kidney beans are also cooked /75/ with rice.

262 Vegetables include greens /ch'ing ts'ai/, Chinese cabbage /pai ts'ai/, and carrots, turnips /lo-po/, etc. Wild vegetables include bracken, no-mi tsai, wild celery, and wild onions. Meat include beef, pork, chicken, and fish. The things the Miao eat have caused people to note their fondness for eating sour vegetables. We found that they have sour fish, beef, pork, pepper seeds, garlic, leeks, carrots, turnips, etc., greens, taro, Chinese cabbage, bean or pea

/75 cont./

262 pods, eggplant, bracken, etc. The recipes are briefly as follows:

●252 There are two ways of making sour fish, raw and cooked. To prepare sour cooked fish, a fish is cut open, cleaned, and dried by the fire in a pan until the scales become yellow. Then it is rubbed with salt and dried in the sun for a few days. It is next mixed with a certain amount of millet and put into a jar. On top of the fish is laid a layer of tung leaves, and the jar is also stopped up with tung leaves. The jar is turned upside down on the ground or in a basin of water which is added to from time to time. The idea is not to allow air to get in. After one month the fish may be taken out and fried. The making of sour raw fish is slightly different. After being split open and cleaned the fish is subbed with salt, seasoned with spices, and placed in a jar. After four months it can be taken out and eaten either raw or fried in fat or oil.

The preparation of sour beef and pork is identical. The meat is washed with clear water and diced or cut into small pieces and then fried in a pan until it is half done. Some salt is added, and then the meat is dished out into a bowl to cool, mixed with chan rice and no rice powder, and put in a jar. After ten or more days it may be taken out and fried or boiled in water.

There are four kinds of sour peppers — green, red, chan, and no. The green peppers are washed and cooked a little in a pan. They should not be well done, for if well done they spoil easily. They are then taken out and left to dry in the sun. The stems are cut off, and the peppers placed in a jar and covered with tung leaves, and again the jar is stopped up with rice straw and stood inverted in a small basin. After a month they are ready to be eaten. The sour red peppers are made differently. Without cooking or drying in the sun they only cut off the stems, and then put them in a jar in the same way. After a month they may be taken out and fried to eat. According to the Miao this type of sour peppers taste best. The making of the sour chan and no peppers is the same. Either the green

/75 cont./

252 or the red pepper may be used. They are washed and cut fine and crushed with a pestle. For every four chin of peppers it is necessary to add one sheng of corn flour. After it has been mixed well, it is put into a jar. The rest of the method is the same as that stated above. After a month or two it may be taken out and fried and eaten. After being well fried, the pepper become powdery, whereas the no pepper ends up lumpy. They look and taste different.

/76/ Sour garlic and sour shallots /hu ts'ung/ are prepared in the same way. The garlic and shallots are washed and dried in the sun. They are washed once again, and after being dried in the shade, chopped fine with a knife and put in a jar. Sometimes corn flour is added. The rest of the recipe is as above. They may be eaten after a month or more has passed.

There are four kinds of sour root-vegetables: dried shreds, dried lumps, wet shreds, and wet lumps. The dry method consists of shredding the turnips, etc., or pounding them into small pieces, then drying them slightly in the sun, after which they are put in a jar. The wet root shreds and lumps are made entirely differently. The roots are cut into shreds or lumps and placed in a jar. Some already soured vegetables are added as agents, and then boiling rice water from rice being cooked is poured in. The jar is placed near the fireplace /huo t'ang/ or beside the stove to keep it warm. The mouth of the jar is sealed with paper and covered with either slate or a wooden board. The vegetables are done after one or two days.

Wet sour greens, wet sour taro and wet sour Chinese cabbage are made in just the same way as the wet sour turnips.

The sour pea and bean pods are made by cooking them a little so they are only half done. They are drained and dried in the sun. After cooling off overnight they may be placed in a jar.

The sour eggplant is made by chopping eggplant into shreds, drying these in the sun and cooling overnight, after which they may be eaten.

/76 cont./

252 [222] The bracken, chüeh ts'ai, is a wild plant. It is gathered and carried home. It is washed, and after being half cooked, it is strained and dried in the sun. Cooled overnight it is put in a jar, covered with tung leaves, and the jar stopped up with straw and turned upside down in a basin of water just as in making sour cooked fish.

263 The Miao's liking for sour flavor does not seem to be a natural tendency to like sour pungent things. It is probably due to their being in the interior, very far from the sea, where there are no salt wells near by and salt is difficult to obtain. Hence, the Miao were not acquainted with salty flavor. Today in the Miao language there is no distinction made between saltiness and bitterness. During the time when the Miao had no salt at all, for the most part they only had sour pungent foods to whet their appetite. It was so from generation to generation, and today, even though they have salt, they still retain the liking for eating sour pungent things.

264 [415] Formerly, the Miao did not use chopsticks. The cooked rice was turned onto a basin, around which the family members gathered, digging into the rice with both hands. Vegetables were placed in bamboo buckets and earthenware. When they 252 had meat they singed off the hair over the fire and ate it half 262 cooked. They also ate snakes and insects. Snakes were roasted; earthworms were pickled with salt; grasshoppers, bees, and grubs were either roasted or fried. They also mixed rice gruel with fish and maggots to eat, and considered this a delicacy, which was called yin. Rich families kept yin for several [554] generations. (1) /77/ Again, suckling pigs weighing more

1. Tien Ju-ch'eng in his Yen Chiao Chi Wen says: "The southern aborigines mixed buckwheat ashes with millet paste and let it ferment into a pungent agent, into which were thrown fish and

/77 cont./

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miscellaneous food. This was called yin. Maggots *and worms were the delicacies.* The wealthy kept buckets of yin for many generations." This was probably the same as the yin of the Miao.

than ten chin were slaughtered and eaten. They were delicious and tender, excelling fat chickens. The dried meat made from them was especially tasty. Those who slaughtered cows would soak the bones in deep springs. After a long time they became soft and were considered a delicacy. The foregoing were the old food habits of the Miao. Today, after having been acculturated to the Chinese for a long time, they may have discarded them. The authors in the course of their investigation in the Miao area did not hear of such foods. Or, perhaps, the Miao, conscious of their unseemly customs, concealed the facts from us.

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The Miao drink water from the streams. When guests arrive they offer ginger soup or hot pepper soup to show respect. Today, they also know how to use tea in place of soup. There are three kinds of wine, corn wine, wheat /or barley/ wine, and rice wine, which they make themselves for their own consumption.

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Personal adornment. — As for the style of dress of the Miao in Hunan today, whether for men or women, it is not very different and can be said to have been completely influenced by the Chinese. The men wrap their heads with black cloth, and wear green or black cloth short garments and trousers, and black cloth belts around the waist, and go barefooted (Illus. 41). During the Manchu dynasty only the village headman shaved his head, the rest piled their hair in hair knots on top of their heads. Today, their hair is close cut or shaved smooth like the Chinese. The only difference is that they pull out the whiskers withthe fingernails or with tweezers. Today, those

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4:Michey E-8 (1960-7)1967 AES Misc AES

352 foreign clock, both broken. The usual seat was a small, rectangular stool about eight inches high, often lacking a leg or two. In some houses I saw a few sections of log, straw hassocks, or low, long benches. Sometimes a long, wide bench stood under the window. Beds were a wooden frame or box on four legs or supported by two sawhorses. In one house thick coffin boards laid on blocks of wood formed a bed. However, not all houses had beds or enough for all the family downstairs, so that some of them slept in the loft. Beds usually had a thick straw mattress, a straw mat, or both. A few had a mat of felt. There were comfortables of the Chinese type — a pad of cotton with a removable cover not quite as large as the pad on one side and large enough on the other to fold over and overlap the first piece, with mitered corners. Others were like a rug with a nap, woven of straw on a vertical loom. Hard, small, bolster-shaped pillows were stuffed with cotton and were for looks only.

352 252 574 264 Even where there was a built-up stove with cooking bowls fitted into it, much of the cooking was done in smaller bowls on an iron hoop on three legs. On the inner side of the ring were three prongs toward the center to support the bowl. This set over the fire in the floor, which also provided heat. The big stove was used for cooking rice, when a large number were to be cooked for, to make bean curd, to distill wine, or to prepare the mash for animals. Even at feasts men and women often sat around separate floor fires and ate from dishes set on a board across the bowl or from the broth being cooked in it. At times when there were many guests, such as a wedding or funeral, the men usually ate indoors, the women at tables out-of-doors. At the New Year feasts in the house men and women ate together, as well as for the evening meal after the work of the day was done. For the fires there were iron tongs and in the ashes were set earthen pots for tea. Over the fire were suspended a square of interwoven bamboo used as a shelf, a piece of iron with several hooks, and pieces of pork or beef in loops of straw.

352 Other furniture included wooden cupboards for food or one built on the outside of the house with doors opening into the room, various baskets and jars, trays and bowls (set

people waded from one end of the pond to the other when it was about waist deep.

Two substantial meals were prepared each day, one about midmorning and one about dark. The times varied according to the time of year and its activities. Between these two meals they ate another of cold rice, sometimes heated a little with the reheated water in which the rice had been cooked, and a green vegetable. Just before the lunar New Year they made hundreds of glutinous rice paste cakes, white, black, and red. Then as they sat about the fires visiting, embroidering, smoking, these cakes were toasted for the noon meal. Some of them were stuffed with beans, nicely seasoned; with others they ate brown sugar shaved from the square cakes sold in market or cold boiled green vegetables with chillies. Early in the morning children were seen eating toasted cakes of rice left over from the day before or these toasted glutinous rice cakes. For guests the broth cooking in the bowl was usually of bean curd, chicken, or duck, and the dishes set on the board across the bowl were of beef, chicken, sausage of various kinds, and slices of fat pork rolled in parched glutinous rice.

They made their own rice wine. It was always on hand in abundance and drunk freely. An invitation to a feast was always called an invitation to drink wine. Guests were usually offered wine on other occasions, also, when some members of the family would drink with them. They were urged to drink more and at feasts were expected to drink until drunk to the point of garrulousness and hilarity. It was considered bad manners to allow a guest's bowl to become empty, until the guest refused to drink more and asked for rice.

Children seemed always to have something to eat in a pocket or tucked in the front of a blouse. It might be corn on the cob, roasted in the ashes, raw carrots cucumbers or turnips, chestnuts or English walnuts, or sunflower seeds. They were allowed to go and get what they wanted from the gardens, to knock down nuts from the trees, or to gather wild fruits and berries. When the mothers came from gathering fuel they usually brought them such things as branches bearing wild currants and berries, small wild chestnuts or azaleas in season to eat. Also they seldom returned from

4:Mickey E-8 (1940-?)1947 AE's Miao AES

261 857 market without some small treat for them. Often at feasts a dish was filled with the nicest pieces of fat pork, and so on, and some child was given this to take home and share with others or eat it himself. They were often given the head or feet of a chicken or duck, which were considered special dainties.

261 When a number went to a bullfight or some other special occasion at a distance, they carried small covered baskets of finely split bamboo filled with boiled glutinous rice and slices of cold, roast fat pork, and cloth bags of wild chestnuts and sunflower seeds. These things they ate when they stopped to rest on the way or while the fight was going on. Besides they patronized the sellers of noodles, fruit, and rice taffy.

When a household invited others to work with them at some such task as transplanting rice, building or reroofing a house, cleaning stables, and transporting manure to the fields, the chief dish of the good meal served at the end of the day was almost invariably fresh bean curd broth.

● 252 For the lunar New Year and the feast of Ch'ing Ming pigs were always killed and fresh bean curd and new rice wine made in abundance. Pork, bean curd, and wine also featured the feasts in connection with weddings and funerals. For San Yüeh San the men prepared themselves a feast of chicken, pork, and bean curd. The chicken was the one killed as a blood sacrifice before the T'u Ti Miao. The glutinous rice was made into a paste and wrapped into three-cornered cakes in bamboo leaves for the festival of Tuan Yang. For Hsiao Mang it was boiled, colored yellow, orange, blue, green, red, and purple, mixed with the black variety and made into balls. I saw this among the Chinese in Yünnan at lunar New Year time. After some days that which remained was dried in the sun and parched.

291 Clothing. The Cowrie Shell Miao men all wore the Chinese peasant costume, but few of them could afford cloth shoes and therefore 292 wore straw sandals. For special occasions such as a wedding or a bullfight they liked to wear a new, long garment, belted in with a long blue cloth sash, and another length of cloth to form a large turban (fig. 18, *f*). In addition to his good clothes with riding jacket, a bridegroom had a red sash over the left shoul-

4:Mickey E-5 (1969-71)1967 AE5 Misc AE5

of work, they all stopped and rested. Some lay down and slept on the ground; some older women laid stacks down on the ground and sat on them to talk and smoke; the younger women and girls got out their embroidery and worked on it. For about two hours at noon they went home to eat their lunch.

Women and children were also busy at home spreading out the grain on the mats, sweeping out bits of stalk, and so on, spreading it again so that it could all get the sun, carrying it in again at night in the baskets, and rolling up and stacking the mats. Some of it was bought by dealers who made a price on uncut grain, some carried to market and sold there. There were two kinds of rice — *ta mi*[4] and *lo mi*.[5] In some cases a row or two of *lo mi* was planted on the edge of fields of other rice; in some cases the whole field was of it only. It brought a better price than the other and was used for the New Year cakes, at the festival of Tuan Yang, for the colored balls at Hsiao Mang, and for several other festivals. A fine dish of fat pork slices rolled in parched *lo mi* was often served at special meals.

When *lo mi* was planted in a field with other rice it was not cut with it, but later the stalks were carefully cut with a small knife blade set into one side of a wooden holder, and the sheaves were brought in and stored first in the hall below and then in the loft. Early in the morning we would form a sort of relay team, of which the old lady in the hall below saw to it that they were tied securely, several children and I carried them up the ladder, one boy stood on a bench and received them as they were handed up, then tossed them onto the platform above the main hall, whose ceiling is higher than that of the side rooms, and a woman stacked the sheaves there. At one time the main hall, a half *chien* room adjoining, and one *chien* of the loft were full of grain beaten out and waiting to be sunned dry. In time this all got sunned, sent to market, or stored in a granary or another part of the loft.

[4] Ordinary rice.
[5] Glutinous variety, white or black.

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

flailed out. The first *lo mi* cakes of the season were made, stuffed with boiled beans and herbs. Bean curd was also made.

While the harvest was still incomplete they began the plowing, fertilizing, and harrowing of fields for the planting of winter crops of wheat, beans, peas, and rape. The same cleaning of stables took place, with the young people working in groups as in the spring and enjoying a special meal with bean curd as the chief dish at night. By the end of the ninth month the supply of fuel, which at one time filled the equivalent of a *chien* and a half in our house, was mostly used up. Again it was necessary to go out for more.

The weather during the tenth month (November) was very wet. Rainy days, or gray, misty ones, far outnumbered the even partially sunny ones. Consequently, the days were even shorter than the season of the year would naturally make them. Breakfast came between nine and ten o'clock by my watch. Then the cattle and water buffalo were taken out to graze by the children, women went for firewood, carrying a lunch with them, and returned just before dark for the evening meal and a little visiting before going to bed. They also tended vegetable gardens or sowed seed in the fields. The plowing, seeding, and carrying of fertilizer continued even after some fields had plants already well up. A few days were fine enough for sunning grain.

One of those days was the twenty-third of the tenth month (November 30). That evening and the next morning mats were laid on the threshing floor and the wooden machine for cleaning grain was brought out. Eight men with bags and baskets carried grain to a dealer in Lung-li on the twenty-fourth and sixteen men on the twenty-fifth of the tenth month. Each man carried four of the "small *tou*"[1] used in this district. This was for our one family. Before they went they had breakfast. Each man carried a large *lo mi* cake stuffed with beans for lunch, and they had a bean curd supper upon their return.

Even before the end of the rice harvest and the seeding of fields to winter crops, the festivities of the least busy season of the

[1] These weigh twenty-four catties (13 pounds), or 30 pounds.

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

year began. During this period there was time for weddings, visits to other villages to "drink wine," and celebrate such events as *tso chia*,[8] and bullfights.[9] One bullfight was held at Hsin-ch'ang in Kuei-ting Hsien on the tenth of the eighth month (September 19), another at Yang-chia-sai on the tenth of the ninth month (October 19). A bride went from Yang-chia-sai on the sixth of the tenth month (November 13). On the third of the tenth month (November 10) several girls went to the village into which a girl from Yang-chia-sai had been married two years before, to celebrate *tso chia* with her in her new home. A girl was married into the village on the fifth of the eleventh month (December 12) and the old man's son took a second wife on the twenty-third of the second month of the next year (March 28, 1943).

Of course, even though this was perhaps the slackest season of the year, there was still much to be done in the way of cultivation of fields and gardens, and the bringing in of fuel against the period of almost complete leisure during the first lunar month. On sunny days grain had to be brought out and sunned, and some of that stored in sheaves sunned in the sheaves, beaten out into the wooden box, against an upturned millstone, or with the flail, dried, and stored. In preparation for the entertainment of guests, for the New Year feasts of the household, and that as little time as possible in the first month need be spent in preparing food, much time was also used in the making of glutinous rice cakes, rice wine, bean curd, cured and smoked pork, and sausage. The harvest had been abundant and the family could afford some new clothing, that those who attended bullfights and feasts might look their best and be a credit to the family. White cloth was purchased in the piece and dyed before being made up. All clothing and bedding, the houses, and their surroundings were cleaned and set in order. This is the agricultural calendar, followed year after year.

Implements and Technique. The technique of farming was identical with that of Chinese and Chung-chia of the neighborhood,

[8] See p. 51, note 2.
[9] See pp. 76 ff.

4:Mickey E-5 (1940-?)1947 AE5 Miao AE5

462 only
252 rarely did a man do any of the cooking. Butchering was done by men, but the preservation of meat and the preparation of dishes from meats was usually taken care of by women. They dried beef by placing the pieces on sticks across the opening in the stove from which a large cooking bowl had been removed and keeping a fire going under it. They cured pork and made sausage. Meat was smoked simply by hanging the pieces up over the floor firepit.

462 With the help of an older man now and
241 then, women took full charge of kitchen gardens, from whence came vegetables used by the household for their own food or taken to market, and green stuff for the feeding of animals. They prepared the mash for cattle and ponies as well as the swill for pigs, and fed them. They also did most of the work in other fields after the plowing and harrowing were finished. If the ground was broken up not with the plow but the mattock, they did that, too. And cultivation from the sowing of the seed (the casting of rice into the seed beds excepted), through weeding, fertilizing, and transplanting to reaping was largely the work of women.

They gathered most of the firewood and other fuel, much of the grass for animals and for the raincapes they themselves made, and carried most of the water from springs for household use. They did their share of the cleaning of stables and carrying the straw and manure to the fields. They carried all the night soil from cesspools and applied it as fertilizer. If the pond was low enough in the spring, they got down into the thigh-deep mud and dug for the water chestnut known as *tzu ku*. Men, women, boys, and girls made a picnic of wading waist deep in the pond and "feeling" for fish and large snails, for food.

They bundled up the rice plants in the seed beds, transported them, and set them out. They reaped wheat and its attendant crops, flailed out the grain, winnowed and sunned it, dried the plants of rape, beans and peas, beat out the seeds and pulse. They cut the rice plants, both ordinary rice with the sickle and glutinous rice with a knife, helped to beat it out and transport the grain and straw, sunned, cleaned, winnowed, and hulled the grain, and

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

was held firm by projecting rods which rested on a board across the frame. From the yarn beam the warp proceeded across the horizontal bar of the lighter frame, through two heddles of the frame variety made of bamboo rods with hemp thread between them, which were suspended from a roller laid across the lighter frame or through holes pierced in it, by straw rope and vine tendrils. They were a little wider than the piece of cloth used in the back apron, and the threads were about a foot long. From the lower ends similar ropes led to the fronts of two pedals. Other ropes of the same kind led from the backs of the pedals to the horizontal brace at the back of the main frame. From the heddles the warp proceeded to a reed, also suspended from the lighter frame, thence to the cloth beam set in slots in uprights in the longitudinal brace of the main frame, its longitudinal pieces and projecting above. The cloth beam was then held firm by straw rope tied around it and the frame behind the upright on one side. There were laze-rods set in just behind the front board.

Shed and countershed were formed by depressing first one pedal and then the other. The weft was shot through by hand, wound on bamboo shuttles of the shape as shown in figure 11. The weft was beaten up with the reed. Most of the warp thread was rolled on the yarn beam, but some extended beyond and lay in a basket. The reed was made of two pieces of wood, between which could be set and fastened a removable frame like that of the heddles, but without eyes in the thread which stretched between. The weaver took hold of two vertical bars as she beat up the weft. The contrivance was suspended by ropes attached to those bars.

Women also cooked the paste and beans and shaped the glutinous rice cakes, distilled rice wine, ground the beans and made bean curd, including that mixed with pig's blood at the lunar New Year. They helped cut tobacco in the fields, cutting the leaves from the stalk in such a way as to leave a piece of it for a hook by which they fastened it into a rope of straw made as they went. These ropes were festooned across the fronts of the houses to dry, after which it was ready to smoke in their long-stemmed pipes.

4:Michey E-5 (1960-?)1967 AE5 Miao AE5

462 and transporting it therefrom. They helped
241 with the carrying out of grain and carrying it in again at night, when it had been sunned on the mats.

462 One or two men swung the large wooden mallets by means of which glutinous rice paste
252 was beaten in a stone mortar to the right consistency for shaping. Men did the butchering of animals. They did most of the cutting of tobacco and the making of its leaves into festoons for drying.

462 Men worked in large groups to bring the stone for a building's foundation, transport,
342 bark and trim the logs, and from them make
412 planks and beams. They fitted them together according to the directions of a head carpenter and set up the frame. They did the roofing of houses, whether the laying on of thatch or the placing of tile. They also made articles of wood, such as the wooden parts of some tools and implements, water casks, and buckets, and of bamboo, such as baskets, scoops, and mats. There were no special craftsmen in the village other than those who were especially skilled in the making of wooden and bamboo articles. When a building was constructed the owner made the stone foundation and other villagers barked the logs, sawed the planks, shaped the pieces of the frame, assembled it under the direction of one old man. Men might be called in from other villages for this work. In Yang-niu-ts'un local men not only did the work of building a new house but also made articles needed in it.

462 Men sometimes took charge of children,
855 even to carrying a baby on the back while plowing. They were apt to be more indul-
622 gent than the mothers, and the children enjoyed being with them. Contacts with the
875 outside world, other than a certain amount of buying and selling and social visiting with
648 other Cowrie Shell Miao, were carried on by the men. Certain men of the village were heads of a *pao*, ten families, the smallest division in the Chinese political system of the district, and one older man with leisure and education was the chief of these. Small matters came before them, and only when they could not settle a matter was it taken to the *lien* (group of) *pao*, perhaps even to the *hsien* officials. Two men in this village have been teachers in the local school.

4:Mickey E-5 (1940-?)1947 AE5 Miao AE5

RITES OF INTENSIFICATION[1]

CALENDAR OF FESTIVALS

796 527 **The Lunar New Year.** Preparations for the period of leisure and festivity of which the lunar New Year was the central point began soon after the rice harvest. Glutinous rice cakes, some stuffed with beans, some made of the black rice, some colored red, but almost all white, rice wine, bean curd, pork in various forms, and sometimes beef had to be made ready not only for the feasts of the first month, but also for weddings, bullfights, and all occasions known as "invitations to drink wine." Of the weddings I saw or knew about all took place between the sixth of the tenth month and the eighteenth of the second month. Bullfights took place on the second day of the second month and in the eighth and ninth months.

They had to bring in a large supply of fuel, also, not only for the first fifteen days of the first month, at least, when as little work was done as possible, but also for the large amount of cooking involved in the making of these special foods. As many had new clothes as could afford them. This called for the dyeing of pieces of white cloth to a very dark blue, the cutting and making of garments, the embroidering of aprons and overpieces, the weaving of belts, and the making of pads for the babies. Clothing and bedding were washed wholesale so that no one need think of that for two or three weeks after the New Year. The whole village was put in order.

796 252 527 For the glutinous rice cakes the hulled rice was boiled to a stiff paste, which was then put into a large stone mortar and pounded with large, wooden mallets on long handles until it was of the right consistency to shape. If beans were to be put inside, they were boiled with herbs or ginger and salt to season them and the paste wrapped around them. Some liked a thin shell of paste, some a thicker one. For the pounding of the paste two strong men were needed; women did the rest. Freshly made cakes could be eaten as they were, for

[1] See Chapple and Coon, 1942, p. 706.

4:Mickey E-5 (1940-?)1947 AE5 Miao AE5

796 252 527 the cooking and pounding heated them and they had not yet become stiff and hard. At this stage they were also good cut in pieces and fried in plenty of fat, then dipped in brown sugar syrup or a mixture of sesame seed, sugar, and salt. Later they were usually toasted over the fire or in the hot ashes. Lest the air dry them out too much they were kept in large jars full of water. When they formed the chief lunch dish, a boiled green vegetable mixed with much red chillie was eaten with the plain one. Those of black glutinous rice were greatly prized because not much of this grain was raised and it was sweeter than the white. Red ones were liked because red is the color of joy.

796 273 527 One morning I went into the kitchen and found the old man's first wife and the second nephew's wife distilling rice wine. A wooden cask with no top or bottom had been set, large end down, in one of the large kettles over the kitchen fire. It was evidently the old lady's task to keep just the right fire going under it. Sawdust was packed around the lower end to seal it. Rice and water had been put into the cask. On top was a smaller bowl with a cloth laid around it to seal the seam. From a hole in one side of the cask ran a length of bamboo into the spout of an earthen jar. This tube was securely wound with cloth to seal possible holes. On top of the jar was a cloth with a weighted rice bowl in it. This equipment was owned by this household and borrowed by others when there was occasion to make a large supply. New wine was sweet and had some rice in it. Later it became sour or strong of alcohol.

796 252 527 Bean curd was made as follows: The soy beans and water were dipped with a small wooden dipper from a bowl to the hole in the upper of two millstones set on a wooden frame at a convenient height. From between the stones the thick, white liquid ran by a trough to a wooden bucket. I did not see

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

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527

anything added to cause it to curdle. The mill was turned in one of two ways: Either a wooden handle stuck up beside the upper millstone so that one operator had to lean over to turn it, or a curved beam rose from the rod in the side of this stone and had a handle at right angles to it, supported by a rope from the beam above. One or two persons pushed and pulled this around. I helped when they were making bean curd at the time of the second old lady's funeral. A hot fire of straw and grass was kept burning beneath one of the large bowls. Into it the operator of the mill poured the contents of the buckets of bean milk until it was full. When the milk had boiled up it was poured into a wicker tray or scoop with a cloth in it, set over a wooden cask. When the whey had gone through, hastened by some pressure on the cloth, the cloth was laid on a flat board and the curd cut into squares.

The killing of the New Year pig was the occasion of an offering to the household gods and a feast in which all the dishes contained pork. In our family it was killed a week before New Year's Day. The old man's brother from Yang-niu-ts'un and his son, who went to school in Lung-li, the old man from House 33, and his sons helped. When I arrived a small table was set on the steps before the door. In the center of it was a *sheng* measure of rice with lighted incense sticks set in it, and at each corner a rice bowl containing (1) wine, (2) bean curd, (3) chillies, and (4) salt. To one corner of the table were fastened two long bamboo poles, both of which had some strips of white paper and leaves at the top. One was split finely to make a holder in which a bowl was set. The pig killed was a large one, worth well over a thousand Chinese dollars. The blood had been allowed to drip into a tub, after which the carcass had been put on a wooden frame, and the bristles scraped off. The entrails had been taken out and were being washed. The animal had been cut squarely in two from snout to tail. The two parts of the pig were taken into the hall and set on boards on the floor. They were then weighed and the women took pieces to make the dishes of the feast. The one I attended was of the following dishes: pig's blood broth, carrots and pork, celery and pork, and a soup

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

of fat and lean pork, with a seasoning of chillies. All but the old man drank wine. I was invited to eat with the men and boys. The other women ate in the hall. After the feast the pig was cut up and the relatives went home with a big piece of it and two bunches of carrots. They gave me a piece of lean and a piece of fat.

796 252 527

The next day there was mist everywhere and it became colder and colder until there was ice all over the mountains, bending the bamboo down to the ground. It was thick enough on rice fields so that the children cut slabs of it and carried them about. There was also some snow. This weather pleased the people very much. They said it meant that the crops would be good this year. Mo-mei spent most of these days making a new long garment for her oldest cousin as she sat by my fire. Some of the other girls were there one day, and on another, one of the women from House 11 came.

796 527

The oldest nephew, Cheng-hsüan, and the son Cheng-hsiang spent most of the last day of the twelfth month writing appropriate New Year inscriptions in black on red or orange, and in white on blue paper. They got these formulae from a book of them. These strips of paper were pasted on the door frames and window frames, top and both sides. Red or orange indicated that the family was not in mourning, blue or white that it was. Those on blue paper Cheng-hsüan sent to his old home in Yang-niu-ts'un, as his mother had died during the year. (Cause of death: heart disease with edema.) That evening a feast was held in the big house at which the dishes were of pork — several of them — "long life noodles," bean curd, and a kind of spoon bread with egg in it. There were piles and piles of glutinous rice cakes laid out in the hall, and two young men were pounding more of the paste in a mortar. Some of the cakes had beans in them. I had given the family a large roll of firecrackers, half of which they set off at this time. The small boys scrambled for the paper cases. Incense sticks were set in at one side of the door sills of both the "new" and the "old" houses and the gate into the court.

The next morning they set off the rest of the roll of firecrackers and all had a special

796 252 [129] 527 breakfast much like the feast of the night before, but there was no soup. First pieces of pork were cooked in the bowl over the fire, then other things in turn. I sat until noon with the old man and his second wife and found them very ready to answer questions about family history. The conversation led into that channel in an interesting way. The old man had been reading about Roosevelt in the newspaper and asked me questions, being most desirous of knowing whether there were many people named Lo in the United States. (The Chinese call Roosevelt "Lo Ssu-fu" and he thought Ssu-fu was his given name and Lo his surname.) I explained, and said that Roosevelt was a Dutch name, that Roosevelt's ancestors had come from Holland to the United States. That led the old man to tell me of the migration of the ancestor of the Cowrie Shell Miao from Kiangsi which I have mentioned earlier.[2]

796 527 In the afternoon I found twelve of the village girls sitting around a fire at their usual place, but they had no visitors as yet. During the day children went around from house to house making bows from the waist or kneeling and knocking the head to the ground. They were given sunflower seeds and parched beans and peas. That evening the family had another feast similar to the others.

796 533 527 From this time on the men sat about the fires in the houses, the women about several fires at certain points in the village and just inside the wood. The same women usually composed each group, but now and then one would visit a group not her own. The girls now sat about two fires and their "chaperones" about the third, while Cowrie Shell Miao boys from other villages came each day. There was much playing on bamboo flutes which seemed to call for a certain tune. They sang such songs as the farewell to the bride a great deal and made up more words for it. One of the young men wrote out for me the song I have compared with the one from An-
527 796 lung and called it a song sung along the road. The girls were all working on the embroidered
292 123 overpiece. One day they put a turban on me which seemed to be half unmarried girls'

[2] See p. 8.

[74a]

4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

the ground, using a coarse rope to pull the bull's horns to another piece tied in the round hole in the stone and fastened behind with a transverse rod, then turned upward to fix the bull's head and horns on the stone. When it cannot be moved they tighten it behind the stone with the horizontal stick. After preparing the sacrifice, they invite the maternal uncle and son-in-law to act (if there are none, then other relatives on the wife's side will do). The maternal uncle holds in his hand a piece of iron about five inches long, which he lays on the neck of the bull. The son-in-law holds in his hand a thick, twisted wooden staff about three feet long, which he strikes vigorously against the piece of iron several times. The bull then loses consciousness and the by-standers stab the bull with a sharp knife and let it bleed. They then cut up the hide and flesh and divide it among friends and relatives. The maternal uncle's share is one of the hind legs, the son-in-law's is the neck. This is their reward for killing the bull. As for the remaining relatives, since all must bring a gift of from a few *mao* to two or three dollars, not all the same, so each family is to have a share of two or three *chin*.

The rest of the beef is roasted. To go with it they make all kinds of dishes containing beef. In the afternoon about one o'clock they set out the feast in the great hall. Boards and benches are put together to make a long table and the guests arrange themselves for a long feast. On the table they set all sorts of dishes having beef as a foundation. Of unfermented wine they drink from large bowls. If other families conduct the ritual at the same time, the guests who have come to the killing of the bull, after eating for a time at one place go on to other places. On that day only men are guests; women do not attend the feast. In many tribal societies, although all have meetings of a religious nature or rituals, women never take any part. Among the Cowrie Shell Miao women do not attend the feast of killing the bull, which is a very good example.

Economically, killing a bull is very wasteful, so poor people do not have the ability to do it. Families who have much wealth so that they can do it always consider this a day for paying debts and also as doing something for which they will receive a monetary reward later. Killing a bull is at the same time a form of communal pastime. On the day of killing the bull men and women, old and young, put on their best clothes. The silver ornaments on the clothing of the women, bracelets, rings, necklaces, and so on, are splendid for the occasion, quite beautiful. There are many people and it is a lively occasion, better than a market. The yearly burden of getting a living and depression of spirit are for that day lessened, for the joyfulness of the occasion springs up in the heart. It must thus be also of no little aid to good health.

[158 cont.]

361 "Méo" villages, the hygienic conditions in them are questionable
364 enough, especially during the winter when the temperature frequently drops [159] below freezing. The "Méo" spend the days and the nights of winter squatting or sleeping about the kitchen hearth and neglect to put any extra clothing on when they go outdoors. It is
164 clear that under these conditions the pulmonary maladies which have already been spoken of are extremely frequent and that they cause real havoc among the old people and the young children.

Smallpox frequently rages among the "Méo," but like all primitive people who are not poisoned by the abuse of medicines
[147] for generations, they react marvelously to the simplest remedies. In 1911, a serious epidemic of smallpox ravaged a very large vil-
[751] lage in the region of Pha-Long, causing five or six deaths daily. All the inhabitants were vaccinated the same day, old and young, healthy persons or those already attacked. From that moment, no further deaths occurred.

Maize is the basic food of the "Méo." It is boiled, steamed,
262 or parched, or reduced to meal in order to be eaten in the form
● [252] of cakes. The "Méo" also cultivate mountain rice, but like the
243 "Man," they are coming more and more to cultivate permanent irrigated rice fields, the working of which is easier and more remunerative. To this end they have taken over as much as possible of the favorable terrain, valley bottoms or sides of hillocks on which water may be brought by a simple canalization, and have laid out these areas into terraced rice fields where they often successively
[249] cultivate rice and opium. (See photos 135 and 428, Plate 43, showing the rice fields after the harvest, and photo 184, Plate 41, which shows a large rice field used for the cultivation of opium, the latter photo taken March 31, 1912.)

Aside from maize and rice, the "Méo" eat buckwheat and many
262 vegetables, which they cook in water with a little salt: potatoes,
[252] string beans, peas, beans, cucumbers, turnips, eggplants, pumpkins, and so on. The use of meat (fowl, game, domestic animals) is reserved for ceremonies and banquets, which the "Méo" never miss a chance for. They never eat horseflesh.

241 eight ears. The stalks likewise are placed in piles in the fields, and then carried in as needed for bedding for the animals, heating, cooking food, or even building house walls.

The Meo grow little mountain rice and almost never plain's rice. The areas rarely lend themselves to the latter crop. However we have discovered, especially at Gi Chu Phin near Van Bu, magnificent mountain cirques whose slopes were decorated with terraced rice fields up to an altitude of one thousand meters.

Aside from hemp, buckwheat, and opium, other crops are planted in the furrows of the fields of maize and among the stalks of that plant. This is done in such a way that the same field may produce at the same time beans, peas, pumpkins, broad beans, cucumbers and a grain called cao lien which serves to make flour and the bread eaten on holidays.

When the maize has been harvested, a crop of buckwheat is sometimes sown in the soil.

249 Opium is sown in November, the poppy seeds being mixed
248 with ashes to protect them from insects. The incisions are made in the plant in April or May, then once all of them have given up their opium, preparations are started for a crop of maize on the same soil.

Hemp is grown at the lowest spot in the cirques, because it requires very deep arable soil. It is sown in April and harvested in
245 July. Sorghum is sown and reaped at the same time as maize. Finally some peach, pear, apple, plum trees, etc., are almost always found around the cabin. Their fruit, although less well flavored than those of France, is still not to be scorned.

286 The Meo make their cloth themselves from the hemp which
462 they harvest. Some of them forge their work tools, spades, plough-
415 shares, pruning-hooks, hoes, etc., and buy crude iron which comes from Yunnan for this purpose. They make their ladles and buckets, furniture, sandals of bamboo fiber, pottery and, in short, all of their farming implements.

252 /140/ To grind maize they use a mill similar to the Coi xay
243 of the Annamese, but larger. The movable mill-stone here is activate
462 by a crank which is articulated with a system of horizontal spokes attached to a strong wooden bar. Three or four women operate this bar by drawing it towards them and away from the mill, and then by pushing it towards the mill. The picture afforded by this exercise is one of vigorous movement. The bodies of these strong daughters of the mountain bending, their return movement which shows a glowing

252 face, crowned with the halo of their wide turban, and a throat panting
243 with the effort just accomplished, together with their ballerina skirts
462 flapping about their bare legs-- the general effect of all this at the foot of a rocky cliff makes a picture to tempt the brush of a Millet.

Section 7

Way of Life--Intellectual State--
Religious Ideas--Custom Relating to Birth, Marriage, and Death--Religious Ideas

181 The Meo likes his independence very much. However, he is
177 less uncouth than the Man in his dealings with the French. It is not
609 impossible to make a soldier of him and the creation of the small posts,
701 linh co, of this race have been entirely successful. In 1904 about forty of them were incorporated into the "Tonkinese Tirailleurs" at Bao Lac, but this attempt gave less satisfactory results because of their antipathy to life in the barracks. In the future we should be satisfied with having them enter the police forces of the frontier.

871 The Meo, while somewhat crude, are not entirely without
153 intelligence. A school was founded in March 1903 at the military post of Phobang, made up of young Meo and Lolo, and at the end of a year most of them, and especially the Lolo, already were reading correctly and were beginning to write little phrases in French. From this experiment one might at last conclude that these peoples are capable of a certain intellectual culture.

262 /141/ The Meo's method of living is of the simplest. His usual
252 food is maize, he eats meat only on the occasion of festivities, but
415 then he is not forbidden to eat the flesh of the dog, as are the Man. Maize is cooked by steaming. It is eaten at home with an abundance of vegetables, but for meals while traveling, or in the fields, small cakes are made of it. A porcelain spoon is the only instrument used in bringing food to the mouth.

276 Although the cultivation of the opium poppy is very widespread
[249] among the Meo, he uses very little of it himself. On the other hand, almost all smoke tobacco, either in a water pipe, or in a pipe similar to our own. The tobacco prepared by them looks like French tobacco, but is very much stronger. Neither men nor women chew betel. Far
301 from lacquering their teeth, they take a certain pride in having them
515 brilliantly white and go so far as to carry their tooth-brushes hanging from their necklaces.

Akha A04
Miao AE5

/68 cont./

A M 524 526 171 is no question of material or environmental factors, nor can there be any thought of influences coming from Europe. Independent invention is also hardly likely in view of the frequent occurrence of the phenomena. One is more apt to suspect a common origin.

A M 541 171 [525] There was no evidence of animal fights among the Akha and only rarely among the Meau. Only cockfights are sometimes arranged, but no knives are tied to the spurs of the cocks, as is the practice among the Indonesians and the Thai peoples. Betting in connection with cockfights, at which the Thai often lose their entire fortune, is unknown. Also, fights between crickets, fish, or steers are unknown, although the neighboring Thai in the valleys are passionately fond of arranging all these fights.

A M 857 561 /69/ [252] Children begin to perform work at the age of four among both the Meau and Akha. They help the mother collect firewood (Ill. 38), which they carry home in their own small wood carriers, or they help their parents weed the rice fields, carry home fruits and sugar cane in their little baskets (Ill. 93), and while their mother turns the grindstone, they carefully pour the rice or maize into the opening of the millstones. They tend the domestic animals and, in the absence of their parents, guard the houses. Boys at this age are already used as messengers, a particularly important task in a country where there is neither mail nor telephone service. At the age of six or seven at the latest, the children already begin to be a definite and earnest help to their parents, especially since tasks can be assigned to them without having to make a check afterwards. With the exception of the messenger service, which is done only by boys, both sexes alike are pressed into service, and the children are always very anxious to do their duty, ambitious, and proud of the work performed. I never heard of a child's having complained about work that was too hard.

A M 857 561 461 Just as there are no definite ages of the children for games, there are none for work. There is no general work schedule, but rather an individual regard for the tendencies of the growing children, which, however, do not yet manifest themselves in the early years of childhood. The work assigned to the children

[See cat. 116, p 272 - ANALYST]
[" " " , p 643 - "]

Miao AE5

/183 cont./

755 separates it from the rest of the room. Then he holds the spirit-sword above the head of the patient. The whole procedure indicates that he is separating the good spirits from the evil ones, so that the good ones may remain within the boundary line, the evil ones outside it. The ailing Lü is also standing within the space of the good spirits.

[252] Meanwhile the eldest son carries the sacrificial animal to the hearth, puts it into readied hot water, he scrapes off the bristles, divides it, puts one half aside as a honorarium for the shaman, and cooks the other half in an iron pot on the hearth. In the meantime, the chief sprinkles ashes over the blood of the sacrificial animal that has been spilled on the ground. Another command from the spirits is given through the shaman. In accordance with it, the eldest son digs a round hole about 20 centimeters deep in the floor of the room with his knife, puts a stone about 12 centimeters in diameter beside it, and lines the hole with four leaves of spirit-money. Before this little pit thus prepared, the patient stations himself behind the shaman with his face turned toward the altar; a leaf of spirit-money has been carefully placed under each of his feet. Chief Tsin Tsai picks up four additional leaves of spirit-money with his right hand, describes a circle in the air around the patient with them, and murmurs his wishes for recovery: "Lü, my son, you are standing here, you shall now feel better again, you shall recover. Your soul is going to have a fine abode in your body and will remain with you. Do not let it go away again." He carefully puts these papers in a pile behind the patient, then adds the two papers on which Lü was standing, arranges everything in layers in the small round hole in the ground, and burns it (Ill. 100). Scarcely have the leaves and the spirit-money crumbled to ashes when he quickly takes the prepared /184/ stone, puts it in the hole, and fills the remaining space with earth which he carefully stamps down, murmuring: "Soul of Lü, go there where the spirit-money lies!" At the same time the patient stands on this spot. Now the chief commands the soul to enter the patient's body and continues: "As the stone is held fast in the hole so shall you, soul, now be held fast in his body. Look, Lü is a good son, stay in his body. You will do well with him, much better than

39: Bernatzik--409 E-5 (1936-1937) 1947 A01 Thailand
Miao AE5

/299 cont./

342 513 [354] [888] partitioning. The hearth is in the middle of the room opposite a sleeping place which is reserved for the old people. The younger men, women and children sleep anywhere on the bare floor or on an underlayer of straw."

/300/ Only in the "most complete type" of Meau house could the author cited find a tripartite division of the rooms into "the room of honor for strangers, kitchen, and private

[352]

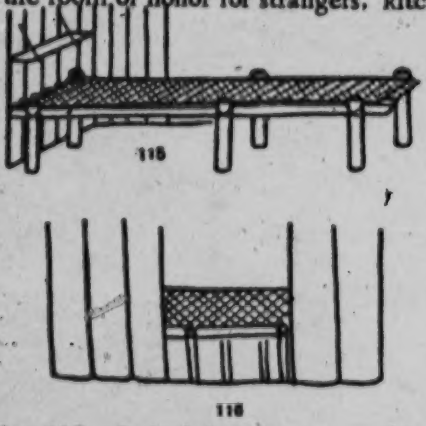

Fig. 115. Bed of the Meau.
About 1/38 nat. size.

Fig. 116. Entrance to the sleeping room of the Meau. About 1/50 nat. size.

rooms," the latter probably referring to the sleeping rooms. /Fig. 117 appears here./

354 ●252 Every house of the Meau has a hearth for cooking and an open fireplace. The hearth for cooking (Fig. 117) is square and made of mud. The wood fire is maintained under the immovable hearth-plate, in which a depression is made for the cooking pots. If the family is very large, there may be two hearths (Fig. 118).

/305 cont./

417 Other important pieces of furniture are the ladders, which /Figs. 137-138 appear here/ /306/ lead to the storage lofts. They are either tree trunks provided with notches (Fig. 137) or ladders with steps (Fig. 138). /Fig. 139 appears here./

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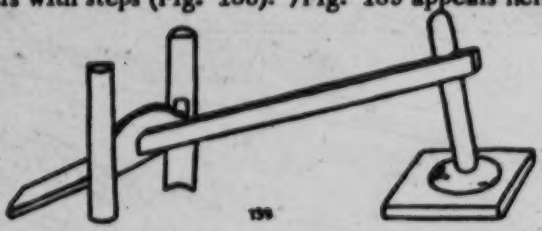


Fig. 139. Grain mortar of the Meau. 1/28 nat. size.

256

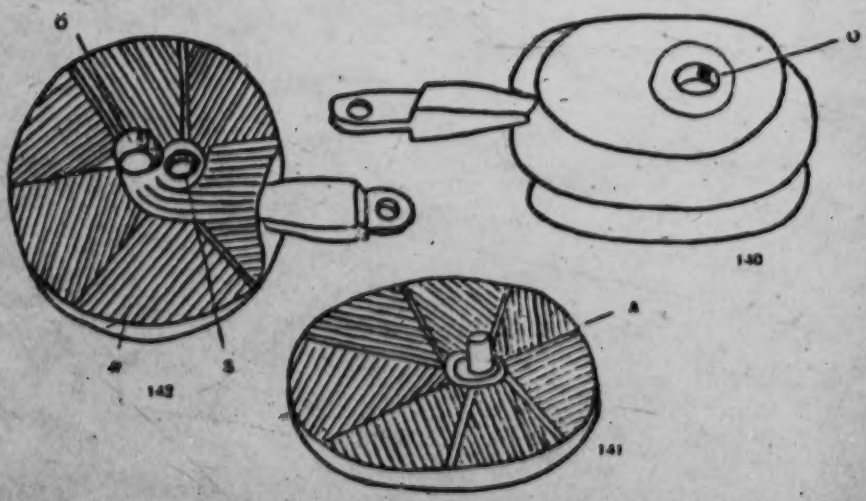


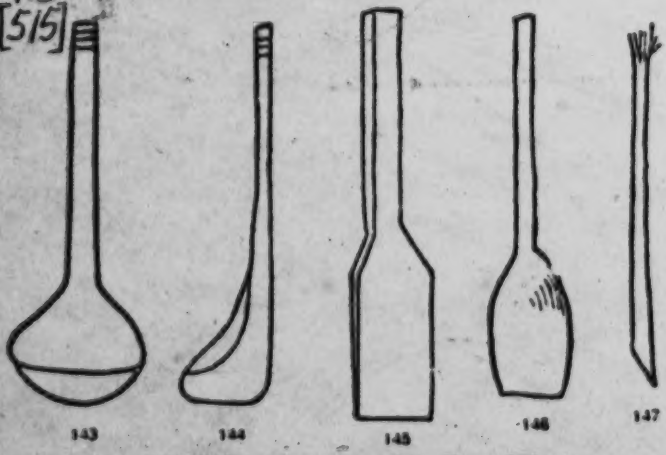
Fig. 140-142. Grain mill of the Meau. 1/10 nat. size. Fig. 140. Millstones, joined. Fig. 141, lower, and Fig. 142, upper millstone. O = opening for pouring in the grain, R = grooves, S = hole for pivot A.

/306 cont./

412 The household and kitchen implements of the
252 Meau are very numerous. As was mentioned, all
[243] the grain and leguminous products are husked in the
[244] foot-operated mortar built into the cooking area (Fig.
139). /Figs. 140-142 appear here./

256 /307/ For grinding the kernels of grain and maize the large mill shown in Ill. 94 1/A and Fig. 140 is used. The lower-millstone half (Fig. 141) is immovable and is provided with an axle (A), which is fitted into the opening (S) of the upper stone (Fig. 142). Both millstone halves are provided with grooves (R), which run in various directions. The upper eccentric millstone (Fig. 142) is connected with a horizontal pole. When this is swung forward and backward, the movable-millstone half turns. In this, on the top, a hole (O) is chiseled out, through which the grain is poured in. According to whether one lengthens or shortens the

415
[515]



Figs. 143-148. Dippers and Ladles of the Meau. Fig. 143. Bamboo dipper. Fig. 144. Side view of the same, 1/5 nat. size. Figs. 145 and 146. Wooden stirring ladles, 1/10 nat. size. Fig. 147. Toothpick, 1/3 nat. size.

1/A [See cat 116, p644 - ANALYST]

/307 cont./

256 axle which connects the two millstones to each other, it is possible merely to husk the kernels, to grind them up, or to mill them into a coarser or finer flour.

415 As cooking utensils, iron kettles (Ill. 106),[1] and pans are
439 used, all of which are bought from Chinese traders and represent marketable trade items. Lajonquière (1) gives the

1. II, p. 303.

same description. Tea kettles of iron or brass are also present in all sizes, as are little porcelain bowls and plates of Chinese design, which come from the same source. /Figs. 143-147 appear here./

415 /308/ In addition to bone chopsticks and the Chinese
412 dishes, homemade wooden plates and wooden ladles, as well as wooden or bamboo dippers are used (Fig. 143-146). To be
515 mentioned here also are the toothpicks, or rather toothbrushes, which are used every day and which are nothing but small wooden sticks frayed out at the top (Fig. 147).

415 The large iron pot (Fig. 148) in which meat or vegetables
252 are cooked is always standing on the hearth. Rice, however, is /Figs. 148-155 appear here/ /309/ cooked in a brass pot used for only this purpose, which usually has the shape shown in the drawing (Fig. 150). To dip out the cooked rice,
[251] strainers (Fig. 151) are used; to store it, special rice-pots of wood (Fig. 152). Moreover, for steaming, wooden vessels are used (Figs. 153-155), whose manner of utilization is described in the chapter, "Food and Stimulants". Other cooking
412 utensils (Fig. 156-174) of the Meau are: wooden forks, wooden
415 blocks for chopping meat, wooden troughs, wooden mallets
252 carved out of forked branches for pounding dough, wooden cutting boards, various knives, peculiar wooden vessels with a carrying handle for scooping up pig fodder, variously shaped
[273] gourd dippers and gourd bottles, strainers, graters, scrapers to remove the maize kernels from the ears, vessels for distilling

[1] [See cat 116, p706 - ANALYST]

[Text continues on p421]

415 /309 cont./
[412] alcohol, purchased earthenware pots in all sizes, and the various
[252] bamboo vessels which stand leaning against the wall near the
[273] hearth or hang on the wall and serve for the storing of the food-
[251] stuffs used daily. They are usually carefully closed with leaves and contain fat, salted vegetables, salt, and other spices. Water stands available in long bamboo containers. These pieces of bamboo, freed of the partitioning walls, represent indispensable
[312] vessels used in many ways (Ill. 105).[1] For carrying water, several
[482] are often bound together and carried on the back or in carrying baskets. Abadie (1) reports in similar fashion.

1. Page 160.

412 For sweeping out their dwellings, brooms (Fig. 175) are used, which are made out of tough grasses tied together in bundles. A clothes roller (Figs. 176 and 177) consists of a
412 wooden roller (A) similar to our rolling pin, around which the
296 washed clothes (B) are put while still wet. Then a heavy stone (C) is rocked in a seesaw motion on the clothes wrapped around it, by means of which they are freed of the remaining water and are smoothed.

482 For carrying firewood and other heavy loads, the Meau use special carrying frames (Figs. 178 and 179), which are carried on the back in the manner used in our Alpine countries. These carrying frames come in different sizes for men, women, and children (Ill. 104).[2]

One half of this wooden frame is provided with a tight plaiting of narrow /310/ /Figs. 156-165 appear here/ bamboo strips (Fig. 180). Broad carrying straps of leather (C) are attached to the inside of the wooden frame (A). The two ends of the carrying frame are connected by means of a forked branch (D) and a tightly /311/ /Figs. 166-177 appear here/ twisted rope attached to it. Between this and the plaited wall of the carrying frame (B) the load is now stowed and fastened by means of the rope (Ill. 93).[3]

1 [See cat 116, p705 - ANALYST]
2 [" " " , " "]
3 [" " " , p643 - "]

/345 cont./

224 e can be wedged between the crossbar d and a foot board. After the trap has been set, the block and tackle are removed.

As an example of the behavior of the Meau hunter while stalking game in the forest, I give in the following a description from my journal: "Scouts had reported to us that a powerful lone bull elephant with mighty tusks had taken cover not far from the village. Early in the morning I set out with the chief. We climbed a steep slope and then stood at the edge of a gorge, from the bottom of which came the sound of the breaking of branches. The large mammal stood below, which made the face of the Meau light up happily. He bent forward, remained there for some time, then climbed a tree, changed his observation post several more times, and finally, from the direction of the sound, decided that the elephant was on the opposite mountain slope.

Since in order to reach him, we would have had to wind through the deep gorge in between and it was already late in the afternoon, there was no prospect of reaching the bull still that same day. The chief therefore proposed that we spend the 224 484 night on the spot in order to be able to take up the chase at dawn, since he figured that he would be able to determine the location of the elephant from where we were. The Meau [342] therefore put up a small windscreen, large enough to protect us, if necessary, against a storm. He closed off three sides of it with leaves of the fan palm, their stems thrust into the ground, in order, as he put it, to prevent the warmth from [513] escaping. He then covered the ground with a layer of leaves about ten centimeters high, which was an excellent bed, for it was soft and kept off the dampness of the ground. At the open side of the windscreen he lighted a fire. These tasks took him about 30 minutes.

"Then he began to prepare the evening meal. He [824] searched for water, and after only a few minutes he returned [272] with bamboo-water. In /346/ these regions one can find water stored up in the hollow spaces of certain species of bamboo, even during the dry season. To get the water, such [415] bamboos are cut between the partitioning walls, the liquid [252] that flows out is caught in a bamboo vessel. A thick green [824] bamboo also provided a vessel in which the rice was then cooked. The green

/346 cont./

224 484 juice of the plant prevented its being burned through before the meal was ready. As soon as the rice was cooked soft, the [252] [824] [415] Meau slit open the bamboo and emptied the contents upon a large leaf, which served him as a plate. Then he put a little of it on a small leaf, which he put aside. This was the offering to the spirits. Then the meal began. The rice was [782] formed into balls with the fingers and eaten with the hands. [264] [574] Hospitably the chief offered me some of his meal, and he helped himself heartily when I invited him to enjoy some of the sardines in oil that I had brought along. Whereas other [262] foreign peoples with whom I have dealt did not at all like European food and in particular sardines in oil, the Meau enjoyed everything tremendously.

[276] "When he had finally smoked his opium pipe, during which he attended to the fire from time to time, we lay down for our rest. It was somewhat disturbed at times, since, as a consequence of a head cold from which I was then suffering, I snored in my sleep, which caused the Meau to wake me up often. Moreover, I was heavier than he was, and consequently a deeper depression was made on my side, so that in his sleep he repeatedly rolled down on me, and I had no choice on my part but to wake him up often, which he did not seem to mind. We used these involuntary interludes of wakefulness to listen for the elephant, and we could hear his crackling until shortly before daybreak.

"With the first morning light, the Meau was up and dis- [262] appeared into the forest for 20 minutes and then returned with all kinds of leaves which, as vegetables, he mixed into the rice. Some of them tasted like sorrel, others like mint; in short, many resembled our seasoning herbs. Next he brought small, pepper-like fruits of a palm tree, the small, brown, salty-tasting fruits of a forest tree, and two fruits [263] of the wild lemon tree. He crushed these condiments and put them, like the various kinds of leaves, /Ills. 63-66 appear here on unnumbered pages/ /347/ into the rice. He [264] cooked an ample portion, enough rice for the midday meal

[TEXT Continues on P. 473]

/360 cont./

243 14. Sorghum, negro corn, is of minor importance for Thailand, to be sure, but must be mentioned here for the sake of completeness. Sowing and harvesting take place at the same time as that of maize, which corresponds with the observations made by Savina (1) /see footnote 1 above/ in Tonkin.

244 In general the customs of the Meau here and there seem [184] to correspond with regard to agriculture. Lajonquière (2) /see footnote 2 above/ also mentions a number of kinds and varieties of vegetables, such as beans, peas, gourds, broad [243] beans, cucumbers, and in addition a kind of grass, called [252] "caolien," out of which the Meau there bake cakes. These field products, classified by the author under the name of "secondary cultures," /361/ are planted, according to his description, between the furrows of the maize fields and ripen at the same time as the latter.

351 Vegetables, aside from the large-scale cultivation in the 241 fields, are also cultivated in gardens for daily use by the [244] Meau in Thailand. Lajonquière (1) noticed special house-

1. II, p. 310.

gardens in Indochina: "In the gardens, which they arrange around the houses, the Meau harvest radishes, eggplant, [249] beans, peas, and also tobacco in sufficient quantities for their personal needs."

[184] The Meau in Thailand, to be sure, do not plant eggplant, but in the vicinity of their houses they cultivate in particular [245] bananas and fruit trees, such as lemon, lime, and in rare cases orange trees. According to the statements of the author just cited (2), "the houses of the Meau in Indochina, on the

2. Page 309.

other hand, are surrounded by a circle of fruit trees which are not fenced off on the outside." The multiplicity of the [114] kinds of fruit there is clearly expressed in a description by

39: Bernatzik--503 E-5 (1936-1937) 1947 AO1 Thailand
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/372/

Chapter 18

Food and Stimulants

a) Food

262 In addition to the plants and animals mentioned in the preceding chapter, a great assortment of plants and roots from the primeval forest furnishes food for the Meau. One can say that the Meau eat the plants that they know and that bring no harm to the body. The Meau are positively eager to find out [824] which plants and fruits can be used by them. When, on their migrations, they come across a plant as yet unknown to them, leaves are immediately torn off, the fruits are smelled, and there is a discussion about how they could be used. The taste which the Meau develop in this way does not by any means correspond to our European taste, and they often consumed with obvious relish fruits of forest trees which were completely unpalatable to my European taste. The same can be said of the animals which are eaten. Even the civet cat, to whose meat a penetrating odor clings, is eaten, as well as beetle larvae, turtles, frogs, and toads. Besides the honey of wild bees, their larvae and pupae, as well as those of wasps and hornets, are eaten, and the latter two are even regarded as delicacies. In contrast, it is strange that all lizards, which occur in great numbers in northern Thailand, are disdained, whereas other [171] peoples settled there, the Lawa for instance, eat them with [266] passion. Among the things that are not eaten by the Meau are also snakes, worms, and human flesh. On the other hand, literally all the birds that the Meau are able to catch are eaten.

252 This wide selection of basic material is matched among [515] the Meau by the many ways of preparation. In this they are thoroughly clean, which is in strong contrast to the condition of the kitchens and houses. As /373/ a rule, it is the women, [462] who occupy themselves with the preparation of meals; if there is much work to be done, however, or if the women cannot do it for other reasons, say, pregnancy or childbirth, the men, too, occasionally cook.

/373 cont./

257 [251] Meat is either roasted over a fire or boiled in water in large or small pieces, and is also smoked without salt or salted and dried in the sun. Furthermore it may be fried in fat or oil. Cooking pits, as well as the use of hot stones for cooking, are unknown.

262 [252] As fat, lard is used primarily, but also the fat from hunting booty. It is added to the meat and to the vegetables during the cooking, but relatively little is taken for that.

The main emphasis in the daily diet, however, is not on meat, but rather on vegetable dishes, an observation that Lajonquière (1) also makes: "Meat and poultry are not part of

1. II, p. 302.

the daily diet, which is composed almost exclusively of maize, vegetables, and beans. It is used, however, on festive occasions." Abadie (2) reports similarly.

2. Page 159.

243 Today rice stands in first place among the Meau. It is first threshed with a wooden cudgel, and then the chaff is separated from the kernels by throwing the grain to be threshed from large flat baskets (chapter, "Handicrafts," Fig. 343) into the air when there is as much side-wind as possible so that the chaff is carried away by it while the rice kernels fall back into the flat baskets. Finally the clinging leaves covering them are removed in a rice mortar, and the grain is ground in a mill which makes it possible to grind the rice into a coarser or finer flour as desired (chapter, "House Furnishings," Figs. 140-142).

262 The importance of rice as the principal foodstuff is shown by the many dishes prepared from it, a few of which will be described in the following. If the rice is to be prepared without 252 any additional ingredients, it is first cooked for several minutes in plenty of water and then everything is poured on a plaited strainer under which a gourd bowl is placed to catch the starchy [231] [272] rice-water, which is drunk or fed to the animals. The rice

/373 cont./

252 remains in the strainer for later use. Before it is eaten, it is first put into a wooden steaming tube (chapter "House Furnishings," Fig. 153), in /374/ which it swells until it is done. For this purpose, plaiting is built into the lower part of the steaming tube as a strainer. The pot is filled with water up to the sieve, and the rice is poured on the sieve. The vessel is covered with a plaited lid and placed on the hearth in a water-filled iron vessel (for the vessels needed for the preparation of rice, see the chapter, "House Furnishings, Household and Kitchen Utensils, Figs. 151-155).

[262] Ears of maize are eaten either raw in an unripe state or the ripe ears are broken off the stalk and allowed to dry. After that, with a special kernel remover (chapter, House Furnishings, Household and Kitchen Utensils, Fig. 168) the kernels are removed from the cob. Then the kernels are ground in the same mill that rice is ground in. Lajonquière (1), whose information

1. II, p. 302.

is confirmed by Abadie (2), reports on the use of maize in Tonkin:

2. Page 159.

"The maize is eaten either as porridge, like the buckwheat, or steamed or roasted."

Poppy seeds are either dried and then merely cooked tender and added to other food, or ground to a fine flour in the above-mentioned mill, seasoned with salt, and eaten as an accompaniment for rice.

Beans are both cooked tender as young green pods and then eaten, or one lets the pods mature and then eats the shelled beans cooked soft in water.

Tubers as well as wild roots are either roasted in the fire, cooked in water, or fried in fat.

The Meau cook a mint-flavored green vegetable in [262] salted water. Cucumbers are usually eaten by them raw in the fields, but they are also cooked and eaten as a vegetable.

/374 cont./

Bamboo sprouts, which are cut up and cooked in water, are very popular. Furthermore, both in the rice fields and in the small house-gardens, the Meau plant bananas and pomelos, which are only eaten raw, whereas bananas are also roasted or fried in fat. In the gardens or in the poppy fields three varieties of pepper are cultivated, which, like the hot chilies and a whole series of wild fruits, likewise dried and pulverized, are used as spices.

The Meau also preserve meat, and, to be sure, either by salting it or they let it dry in the sun or smoke it over the fire. /375/ Although salt springs occur naturally in northern Thailand and the Meau can also observe how the neighboring Lao obtain salt at such places, the salt needed is purchased from the traders (see the chapter, "Trade") and not obtained locally.

Sugar cane is either eaten raw or sugar is made from it, which plays an important role among the Meau. For this the sugar cane is peeled and cut into small pieces and pounded in the rice mortar. The mass is then cooked for hours in large pans until it is brown and begins to harden.

The Meau also know how to prepare yeast. For this purpose the granular seeds of a leafy plant are pulverized and kneaded to a dough with water. Some of the residue from the last alcohol distillation is added, and everything is left to ferment together for three or four days. Now the mass is dried in the sun or over the fire and finally poured into bamboo flasks where it is said to keep, ready for use, up to two years.

From all these ingredients, and, I might say, basic foods, the Meau know how to make many composite dishes, a number of which can be called national dishes.

For festive days cakes (tsŭa) are made, three kinds of which are known.

1. Glutinous rice is ground to a fine flour. Now one takes nine parts of this flour and mixes it with one part of cooked and ground tubers. With the addition of water and a little sugar, the dough is kneaded, out of which small flat loaves about 12 centimeters in diameter are made. These are wrapped in green leaves and steamed.

/375 cont./

252 2. Rice is cooked and steamed until it is soft, and then it is beaten with sticks until a firm mush is produced. This dough is again shaped into small loaves which are either roasted at the open fire, fried in fat, or at least warmed up.

3. Ripe-or almost ripe maize is ground, mixed with yeast, and kneaded into a dough. Now one lets the mass rest for half a day so that the yeast can work and finally proceeds exactly as in the first case.

252 262 [263] /376/ The daily food, called ki šou, is made out of steamed rice to which some meat which was first browned in oil and then cooked in water is sometimes added. Green vegetables and salt are also added to this "one-dish" meal. If the green vegetables are omitted, the dish is called kiń ka.

hŏu tau is the name for peeled and diced squash, which, with the addition of water, is prepared without any spices.

tšŏ kŏu is a mixture of green vegetables which one lets dry in the sun for half an hour, then pulverizes, and adds some salt and rice. The mass is put into bamboo flasks and [251] stored. After six days it has become sour and is then ready.

gă kŭo mō chău is nothing but meat that has simply been cooked in salt water.

tsī ĕn ka is another meat dish, for which the meat is salted in the raw state and then roasted over an open fire.

tšă pę va is a piquant dish. For it, liver, heart, and kidneys are cooked tender, cut into pieces, and mixed. The whole has fresh blood poured over it, and one also adds two varieties of onions and the pepper-like fruits of a forest plant.

tšŏu tau is made out of the thick skin of large game, even rhinoceros, elephants, and buffalo, the skin of the pachyderms being regarded as a special delicacy, whereas the skin of snakes, tigers, and panthers is not used. First of all the skin must lie in running water for days, until all the particles of meat have rotted off. Then a large fire is made, the skin is put into it with the hair side down, and then the hair is scraped off with a knife. This cleaned and scraped skin is now cooked for ten to twenty hours in large kettles until it is soft. Finally, it is cut into small pieces which are eaten either fried in oil or only accompanied with a spicy sauce.

/376 cont./

252 The blood of slaughtered animals, either fresh or cooked, 262 is happily eaten. Cooked, it is also added to other dishes.

A meatless dish consists of ground millet which is mixed with green vegetables and maize meal to form dumplings and cooked in water.

252 The eggs of all birds are eaten raw or cooked.

/377/ Without anything further, it is obvious from these descriptions that the preparation of the meals can indeed not be designated as primitive. It can be assumed that in the regions of Indochina, which are in every respect more favorable, the Meau will not practice simpler cooking, since more things in larger quantities are available to them. Nevertheless, Lajonquière (1) writes: "The preparation of food is primitive.

1. II, p. 303.

Rice, maize, and the other cereals are eaten cooked in salted water or made into mush. Vegetables are usually cooked in water, and meat is roasted in kettles. We shall always remember our first visit to the kitchen of the Lytruong of Pakha. There, whole quarters of buffalo were roasting and cooking in tremendous kettles, without any other ingredients than a few handfuls of salt, a little water, and their own fat. It was immense in quantity, but ignoble in preparation."

[114] [171] Aside from the fact that the author probably did not observe the preparation of food in detail, he is undoubtedly comparing Meau cooking with Chinese cooking, or with Annamese cooking, which is extensively influenced by the Chinese. In comparison with the excellent and highly sophisticated culinary art of these peoples, Meau cooking seems primitive indeed.

264 From Savina's description (2) we get an impression of

2. II, p. 192.

the everyday, very modest way of life of the Meau: "The Meau have two meals a day, one in the morning before going to the fields and one in the evening upon return. Often,

/432 cont./

805 821 192 According to my observations, the times of day are reckoned according to the height of the position of the sun and not according to the length of the shadows. The sun is called nū; the moon, thī; the stars, nū kŏ; the Milky Way, nū kŏ kă lŭn tŏ; the evening star, tsă tsĭ gĕ. In addition, a number of fixed stars and constellations are known, and their rising and setting are observed. Needless to say, sunrise, nū tŏă, noon, nū tsĕ ró, and sunset, nū pŭn kău, are distinguished. The length of an interval of time is reckoned by the times of the day required to travel a given route or to finish a certain task.

512 The course of a day for the Meau depends on whether or not there is work to be done in the fields. In both cases, however, it is regulated in established fashion. If the work in the fields is in the foreground, the men rise with the first crowing of the cock, that is, about five o'clock in the morning and find [264] breakfast already prepared by the women. The midday meal, too, is already cooked and ready to be taken to the fields. The first meal of the day is quickly eaten, and then they go together [887] for the work in the fields. Only the very old people or one woman will remain behind in each house in order to take care of the small children and the livestock. There is industrious work [264] in the fields until about noon, and then between twelve and one o'clock a pause is taken, during /433/ which the cold midday meal is eaten. Without delay they then again devote themselves to the fieldwork, which is broken off at an appropriate time, according to the length of the return trip, in order to be able to begin the tasks connected with the house before nightfall. [252] Once at home, the grain, rice or maize, is immediately ground [231] in the large stone mills (Ill. 94), the pig fodder for the next day is prepared, the domestic animals are driven into the stables, [264] and not until long after nightfall, about seven o clock or later, can the Meau eat their evening meal. After this, the women [517] settle down close to the fire and spin, the youngsters gather together, and the older men reach for the opium pipe. Soon everybody goes to bed.

/433 cont./

M 512 If there is no fieldwork to be done, the men do not get up until the third crowing of the cocks, that is, about six o'clock. Even so, the women have arisen earlier, ground the rice, cooked breakfast, and prepared some food to be taken along. After the breakfast together, the men set out for the forest in order to hunt, fish, or to prepare firewood or timber and do not return until shortly before nightfall. On such days the women devote their time to housework. Then cloth is woven, yarn is spun and dyed, batik patterns are drawn with the wax pen, and the children and domestic animals cared for. When the men return at dusk, there follows the same daily care of the animals, the preparation of the grain for the following day, and finally the fading sounds of the evening rest.

M [231] [252]

A 805 In the same manner as the Meau, the Akha reckon by days, which they call tĭnā́. Thirty days likewise represent the month, called bălā̆; twelve months, which are likewise reckoned by moons, are the year, tĭkṓ. It begins, however, at a somewhat earlier time than that of the Meau, namely, four days before the new moon in December, and for the Akha, too, this is the great holiday season of the year. They, too, occasionally postpone the festivities for practical reasons. For example, the Akha who had had their dwelling site on the Doy Tung Mountain in northern Thailand felt themselves obliged to move it at once because of the measures directed against them by the Thailand government. For this reason /434/ they postponed their New Year's celebration for one month in order, as they said, to offer the great sacrifices to their spirits on the spot where they intended to erect their new village. This is all the more understandable if one remembers the important role that lŏkā́, the guardian spirit, plays among them, to whom a new gate at the village entrance is erected every year (see the chapter, "Religion and Magic," the section, "Deities and Spirits").

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39: Bernatzik--644 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/Between pp. 474 and 475/

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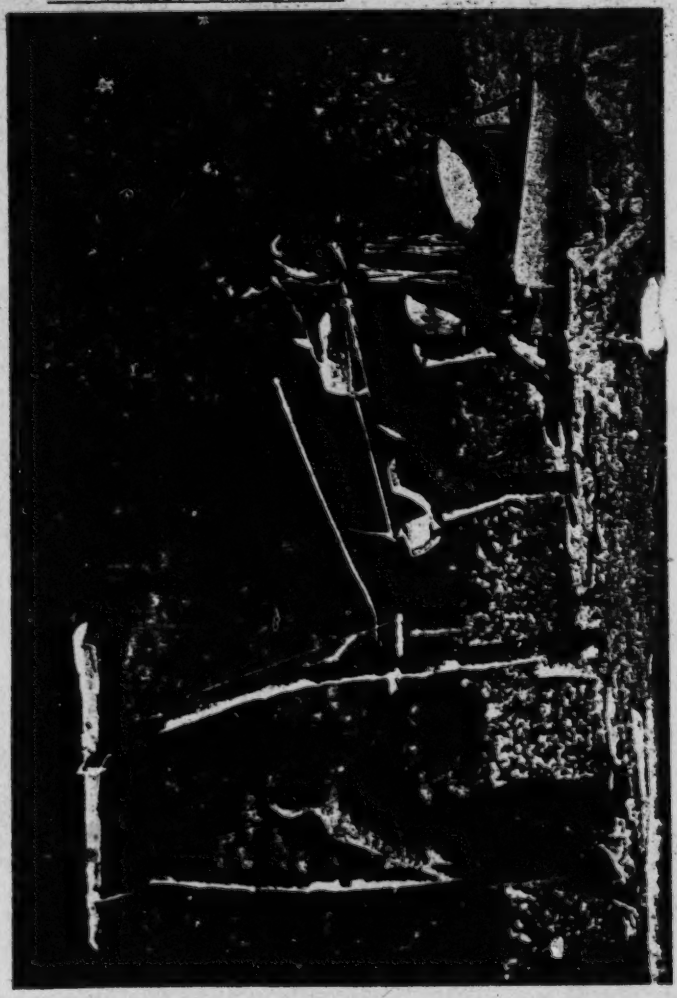

Ill. 94. Peculiar mill of the Meau.

39: Bernatzik--727 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

/VIII cont./

286 Ill. 88. Weaving the spun material made from hemp. Portable horizontal loom with treadle device. The warp is stretched with the help of a belt around the loins. The woman at the loom is just about to strike home the sword (cf. Ill. 89).

Ill. 89. The weaver is making preparations for the woof. The shuttle is carved out of wood. The inserted bobbin, around which the hemp thread is wound, is made of bamboo. The stick that separates the two layers of thread is made out of the same material.

283 Ill. 90. Spinning machine. With its help, four threads, which the woman doing the spinning holds in her left hand, are twisted together. By means of the little stick in her right hand, she prevents the threads from becoming tangled. She turns the flywheel with both feet.

Ills. 91-96. The harvest.

262 Ill. 91. The ripe squash at the edge of the fields of mountain [244] rice are gathered. The juicy, tart meat of the raw fruit is especially tasty in the great heat.

243 Ill. 92. The stalks of the mountain rice are cut individually, with the help of the small crescent-shaped harvesting knife, about 30 centimeters below the ear and then bundled. The straw is left standing in the fields and rots.

Ill. 93. Bringing in the harvest. Each member of the family loads himself with as many bundles of ears in carriers and baskets as he can carry. Then there is a walk for [484] hours over the narrow mountain paths to the village. The men carry in their hands the crossbows with arrows in place ready to shoot.

/IX/

252 256 Ill. 94. Peculiar mills of the Meau. The lower-millstone half is fixed, the upper part is eccentrically attached to a horizontal pole. When the latter is swing back and forth, the movable-millstone half turns. A hole is chiseled in the top of it, through which the grain is poured in. According to whether the wooden axle which connects

/IX cont./

252 256 the two millstone halves with each other is lengthened or shortened, it is possible to hull the rice or maize kernels or to grind them into coarser or finer flour.

243 [412] Ill. 95. Rice-harvesting knife of the Meau. It consists of a semicircular wooden handle with an inserted metal blade. A string over the back of the hand provides the necessary firmness. The photograph clearly shows how the implement is held. The ears are cut individually, row after row. Because of the manual dexterity of the Meau, the harvesting nevertheless proceeds rapidly.

Ill. 96. Part of the rice is hulled in the field. A hole carved in a felled giant of the primeval forest forms the container. The pestle is fastened to a crosspole and is set in motion when one steps on the shorter lever. The axis of the lever arm is fastened between the upright wooden posts.

Ills. 97-103. Religion and magic.

778 Ill. 97. Sacral sign that the shaman sets up in front of the doors of the houses as a sign of a holiday.

787 Ill. 98. Stick oracle. A number of questions are addressed to the spirits. Each bamboo stick signifies a question. All the sticks are bent in a special manner. The answer of the spirits is signified by the position of the upper edge of the bend.

755 787 [756] Ill. 99. Calling back a lost soul. The shaman (left) has thrown oracle horns (the tips of gaur horns) on the ground. Only if these come to rest in a certain way does it mean that the spirits are willing to appear. The magic rattle is on the bench in the foreground. In the background squats the father of the patient, beside whom, on the beam, is the patient, whose soul "has fled beyond the clouds."

[782] Ill. 100. Continuation of the ceremony from Ill. 99. The invoked spirits have given the order to dig a pit in the floor of the house and then to burn spirit-money. The lost soul of the patient is urged to enter the pit. It is then closed with a stone and the soul, it is believed, is caught.